THE BLACK PANTHER

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BOYCOTT LETTUCE



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OAKLAND - A BASE OF OPERATION PART IX PAGES A, B, & C

SURVIVAL TICKET
VOTE FOR SURVIVAL

BOBBY SEALE FOR MAYOR OF OAKLAND
ELAINE BROWN FOR COUNCILWOMAN

BOYCOTT LETTUCE

An essential feature in the history of the United States has been the movement of people from the country and farm lands into the factories of the urban centers. With the hope of a better life for themselves and for their children, millions upon millions of poor people have streamed into the cities, replacing the dependency upon the land and the land owner with the dependency upon industry and the factory-owner. Formerly, the battle cry was for "land" and in the name of "land" settlers slaughtered the American Indians; they were killed by the thousands, whole families and tribes. It was genocide. Now, America marches to war in the name of the "market place". The existence of the entire world is threatened as U.S. industry invades country after country in the search for greater profits. America, the Nation, has been transformed into America, the Empire, and still the assembly-line technology continues to expand its display of trinkets, toys and terror.



A movement has begun, springing from the hearts and minds of the oppressed Mexican-American farmworkers.

There are those, however, who have remained on the farms, literally "tied to the land" of their birth. For the Mexican-American migrant farmworker, advancing technology has not produced the joys of a better-future; rather, with pesticides and modern, more dangerous equipment, technology has produced only greater hazards in an already precarious life. Historically subject to the whims of racist, arrogant growers, the wages migrant farm laborers receive have made them the lowest paid workers in America. The migrant farmworkers have gone from field to field, from harvest to harvest, seeking out an existence which pays them less than $2,400 for the year.

The last decade, though, has produced a phenomena never before witnessed in the history of American farm labor. A movement has begun, springing from within the hearts and minds of the Mexican-American workers, culminating in a unity and a will to struggle which stands as an example to poor working people throughout the country. La Causa (The Cause), and La Huelga (The Strike), provide the Mexican-American farmworkers with roots which hold strong their determination to achieve dignity and justice. Fighting under the banner of the Black Aztec eagle, the Mexican-Americans, represented by their union, the United Farm Workers Organizing Committee, confront the racist growers, the legislature and, in fact, the U.S. government. The growers, with the weight and pressure of a multi-billion dollar industry, would attempt to force legislation which would reduce the migrant farmworker to the position of chattel slave.

We, Black people, join with the Spanish-speaking people in common struggle, against a common oppression. We know, far too well, the plight of the landless and the dispossessed. Our own history of slavery and share-cropping will testify to this. The phrases, "Boycott lettuce", "Boycott grapes" should strike a familar tone, just as the "colored only" signs in the South mimic the "No dogs or Mexicans" signs in the Southwest and in California. For the oppressed, the politics of survival are similar though each particular struggle has its unique characteristics.

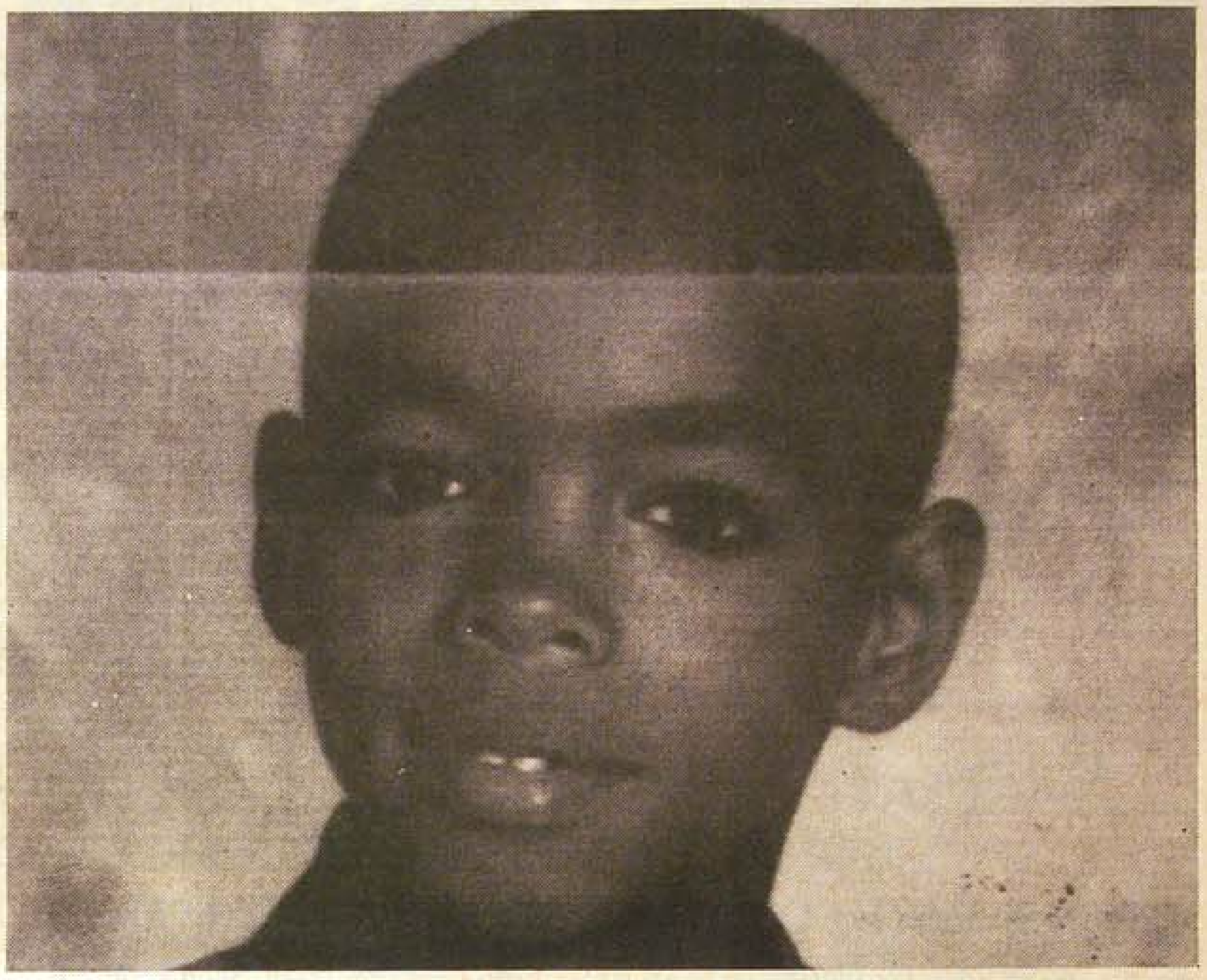
Here, then, is the story of the migrant Mexican-American farmworkers of Northern and Central California:

The exploitation of migrant farmworkers as a source of cheap labor is nothing new to the fruit and vegetable growers of Central and Northern California. Since the Civil War, the richest and most fertile land in the continental United States has experienced a cross-section of almost every ethnic group in the "melting pot". American Indians, Chinese, Japanese, Armenians, Arabs, Filipinos, Mexicans and others have all been initiated in the American "way of life" via these farms. Given such a divided and confused surplus of labor, wages could never rise above a subsistence level; the dangerous work of organizing a union was hampered by the massive number of people needing work, poor people would rather "scab" (work a job that has been 'struck' by a union) than starve.

By 1942, with Japanese-Americans locked in concentration camps, and the white migrant farmworkers moving into the war industries in the cities, the Mexican-Americans worked the fields alone. What was first an illegal system of pay-offs and bribes between the growers and the customs officials became federal law, and through a series of agreements with the Mexican government, the infamous "Bracero" program came into being. Under this program, large numbers of Mexicans were brought into California and other Southwestern states by truck during the harvest season. They worked the fields until the harvest

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HIS BLOOD WAS PRICELESS



The family of KENNETH HOWARD needs blood donated in his name.

Kenneth Howard, a twelve year old Black man-child, died Sunday, September 10, 1972, of leukemia, a fatal blood disease. Even though America spends billions of dollars a year on the materials for war and just as much for visits to the surface of the moon, people, primarily poor people, are suffering and dying from diseases for which a cure or better medicines may be found.

The blood is made up of plasma, the fluid which contains red blood cells, white blood cells and platelets. These blood cells are created in the bone marrow, the connecting tissue which lives in the inside of our bones. The red blood cells combine with oxygen which is passed on to all of the vital organs and tissues of the body. There are normally about 5 million red blood cells (per cubic millemeter of blood) in a man and 4 1/2 million red blood cells in a woman. White blood cells have an entirely different purpose, they work in two groups to fight infections which are symptoms of disease. There are normally 5 to 10 thousand of these cells (per cubic millimeter of blood) in an adult. When infection develops, they increase and move to that area to engulf (or 'eat') bacteria or other material foreign to the body. The platelets are small, irregular shaped cells which serve to clot tears in blood vessels, they clump together and act as a block until the tissue heals, there are about 300,000 platelets in each cubic millimeter of blood.

In the blood of a person with leukemia the white blood cells overpower and kill the red blood cells for no apparent reason and the platelets have a very limited ability to repair the damage being done. In advanced leukemia, blood transfusions must be given almost daily to replace the red blood cells that have been killed.

Kenneth Howard was such a victim, having leukemia for over two years. One day, in July of 1970, he hit his leg and a large bruise occurred. The doctors treated it lightly. However, later in that summer when he became very weak and began to complain of severe headaches and weakness, the doctors became 'worried', and did a series of tests on Kenneth. The tests revealed a large number of white blood cells in his blood. Soon they determined that it was leukemia. They told his mother that he could live no longer than 3 to 6 months. His family did not lose hope for him. In January of 1971 Kenneth was taken to Seattle, Washington to have a bone marrow transplant. He received the transplant from his twin brother Kelton. After this he went into a period of remission (the disease became dormant or quest). The new bone marrow produced a sufficient amount of red blood cells and he was almost 'normal' again. However, this did not last long. He was given a second bone marrow transplant and it did not work. The white blood cells continued to increase and crowd out the red blood cells. 'Wonder' drugs were given to him, transfusions were continuous, still Kenneth Howard did not improve. He began to get weaker, his hair fell out, and he was confined to a hospital in June, 1972. (He was later moved to Children's Hospital in Palo Alto, California where he remained until his death). His mother stated that after a while his body began to reject all transfusions, except those from Black people: the type which contained within them particular agents (the Duffy Strain 5). In his entire family, only his twin brother, Kelton and his older brother, Eugene, had compatible blood, very rare. The doctors discontinued plasma transfusions and began to give Kenneth only platelet transfusions which would help to protect him from uncontrollable bleeding and extremely high blood pressure. The slightest cut would have caused him to bleed continuously.

Near the end of his life, Kenneth went into convulsions (severe muscle spasms due to lack of oxygen) which lasted from 1 a.m. to 1 p.m. the next day. His blood pressure went up to

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THE BLACK PANTHER

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COMRADE BOBBY SEALE addressed the people at East Palo Alto's first Black Community Survival Day.

A STRUCTURE FOR SURVIVAL

EAST PALO ALTO BRANCH BLACK PANTHER PARTY, OPENS WITH COMMUNITY SURVIVAL DAY



PHOTO CREDIT: HANK LEBO

"What the revolutionary movement and the Black community needs is a very strong structure. This structure can only exist with the support of the people and it can only get its support through serving them."

The statement above is a quote from Comrade Huey P. Newton, Leader and Chief Theoretician of the Black Panther Party. Recently, the people of East Palo Alto, California, saw its meaning transformed into action. The Palo Alto Branch of the Black Panther Party sponsored a Community Survival Day on September 9, 1972, at St. Francis of Assisi Catholic Church. Five hundred free bags of groceries were given away (with a chicken in every bag) and two hundred people were tested for Sickle Cell Anemia. Voter registration was conducted during the program and later the crowd was entertained by the revolutionary music of the Lumpen (the revolutionary singing group of the Black Panther Party) and the Alfocentori band. Chairman Bobby Seale, in addressing the people, stressed the importance of Black people registering to vote and also pointed out that the survival program is "not a farce", but a reality.

The survival programs exist because we understand the reality of America. In the midst of affluence, many Black and poor oppressed people are denied the most basic necessities of life. Programs that serve the people, in themselves, are not an answer to this, but they are something to tide us over until we can achieve our freedom.

Certain progressive people within the community of East Palo Alto attempted to rename it Nairobi, through a city hall initiative, in 1969, to give the people a feeling of self-determination. However, the initiative failed to pass. The idea that, if people are aware of their heritage, they will then be free, is naive. Because we acknowledge that we are Black people who came to this country in chains, does not mean that we will have food to eat, clothes to wear, a shelter over our heads. Only through real and tangible things can we begin to organize and educate the people as to the significance of our real heritage - from the great kingdoms of ancient Africa, through chattel slavery, and up to the oppression we suffer today. Slaves can never be free by just acknowledging their slavery.

The Black Panther Party believes that if we can become conscious of what causes poverty then we can begin to eradicate it. By unifying the Black and poor communities around decent housing, adequate jobs, an end to harassment by the police, and halting the constant frustration of survival from day-to-day, we can begin to work to make our communities a place where people can live in peace and harmony. Until then, the concept of Nairobi cannot work. It takes little to realize that the government enjoys seeing Black people speak Swahili and dressing in African clothing. As long as we do not stop spending the American dollar or working in the American institutions and industries then they are satisfied. The Government will even go along with the opening of black businesses. They know that our businesses cannot threaten the economy since they control the money. When we begin to organize and serve the Black community then the government gets frightened; that is when they try to stop us.

In Palo Alto, the Black Panther Party announced the opening of our most recent Survival Center at 2369 University Avenue. The racist city officials of East Palo Alto know that survival means more to Black people than Swahili phrases; we must unite as one family. As Comrade Huey's quote says: We are creating "a very strong structure".

ALL POWER TO THE PEOPLE

SHOOT FIRST IF HIS BACK IS BLACK

The city of Berkeley, California, has for years been a converging point for members of the so-called 'hippie movement'. They are, for the most part, young and white, and migrate to Berkeley from cities across the United States, and even from across the oceans. More often than not, these individuals are usually penniless when they arrive in Berkeley or become so before long. They can expect no mercy from the city's power structure, which is responsible for Berkeley's rising unemployment rate and the general oppression of the Black and poor population. These young, white proponents of the 'hippie subculture' find themselves becoming part of the culture they had meant to deny: Prostitution, hard drug pushing and robbery. Many look for greener pastures elsewhere, hitch-hiking to various locales throughout California, from the city of Berkeley.

On Wednesday, September 13, 1972, three young Black men, Forrest Blade, age 16; Artie Adanandus, age 17; and Clarence Peters, age 18, were driving through the city of Berkeley when they were flagged down by two white female hitch-hikers, Annette Dees, 21, and Leak Weinberg, 18, from London, England. These two white girls were hitch-hiking to San Francisco, California, from Berkeley, and the brothers stopped their car to let them in. From that point, everything becomes confused. Artie Adanandus was shot in the back by Richmond, California police and Brothers Clarence Peters and Forrest Blade were arrested and charged with attempted rape, kidnap and robbery of the two white girls.

The Richmond Police version of the events that led up to the Brother's shooting and the arrests are questionable, to say the least. Their 'story' as told by Richmond's Chief of Police, is that after the three brothers picked up the hitch-hikers in Berkeley they took the two to Richmond by force, beat and robbed them, and attempted to rape them. One of the white girls is supposed to have been 'kicked out' of the car by the brothers when it stopped in Richmond, on Carlson Boulevard, according to police. She then is supposed to have called the Richmond police, who put out a description broadcast for the car and its occupants. The car was sighted on South 40th Street and Ohio Avenue, police said, and Brothers Clarence Peters and Forrest Blade were arrested immediately. Brother Artie Adanandus was supposed to have gotten out of the car and fled on foot, and a white detective named Wayne Tellis allegedly chased Artie, and after "several warning shouts" fired his gun at Artie, wounding him in the shoulder. The Richmond Police Department justified the shooting of Brother Artie Adanandus by saying that if someone commits a felony offense the arresting officer is "allowed to shoot first". It evidently makes no difference to the Richmond police if their 'suspect' is a juvenile and is unarmed; as long as he is Black he is 'fair game'. They have even confiscated Brother Artie's clothes and refused to return them. Their claim is that they are planning to use them as "evidence".



For giving two white hitch-hikers a ride, Brother ARTIE ADANANDUS was almost murdered.

The Black community does not believe the obvious lies of the racist Richmond, California police. Through a long history of police brutality and murder, we know that they are cowboy-style gangsters that hold Black and poor people's lives in contempt. Brothers Clarence Peters, Artie Adanandus and Forrest Blade were definitely the victims of the police. Forrest Blade himself has said that after they gave the two hitch-hikers a lift in their car, they stopped in Richmond (where all of the brothers lived). One of the white girls panicked and ran to call the police, evidently thinking that the three brothers were not going to take them to San Francisco. The three brothers left and were hunted down. Artie Adanandus did manage to escape, but was not shot down while running from the car, as the police had said. What did happen was that after Artie left the car, he caught a bus to Clarence Peter's house. Once inside his friend's home, Artie discovered that the house was surrounded by at least thirty policemen. He ran out of the back door and was shot in the back shortly after jumping over a fence.

Later Artie's mother was called. When she arrived at the scene of the shooting, she asked if the body she saw lying face down in the street was the body of her son. A Richmond 'peace' officer replied, "Why don't you pick up his head and see"? Mrs. Adanandus could not identify her own son, yet one of the two white girls was taken to see Artie and she 'positively' identified him as one of the passengers in the car, having only seen his back.

The three young Brothers were not racist, they offered a ride to two white girls who were, in all probability, very adept at "hitch-hiking". The white girls were obviously the racists.

They decided that when the brothers stopped in Richmond it meant 'something else'. For picking up two white girls, Brother Artie Adanandus was almost murdered and is now hospitalized, there is a possibility that he will lose his right arm. Brother Clarence Peters is incarcerated in Richmond's city jail on $5,000 bail for the phoney charges of kidnap, attempted rape and robbery. Brother Forrest Blade is being held on the same charges, with no bail, at the Juvenile Hall in Martinez, California. If these charges are heard in any court in America the three Black men will suffer. Artie Adanandus, Forrest Blade and Clarence Peters need the support of the Black community in order to prevent the racist courts from railroading them to prison. They are innocent.

ALL POWER TO THE PEOPLE

THE BUS IS COMING

THE BLACK PANTHER PARTY FREE BUSSING TO PRISONS PROGRAM BEGINS IN NORTHERN CALIFORNIA



PHOTO CREDIT: LNS

Though the problems are many, there is no obstacle we will not overcome in order to communicate with our imprisoned loved ones.

Due to the oppressive nature of this society, many Black and poor people are confined to the jails and prisons of the U.S. penal system. The racist police forces and the corrupt courts combine their efforts to railroad Black people in particular into prisons and jails all across the country. Because of this, in many prisons, Black prisoners are in the majority.

Prisons are usually built in remote areas. This is an effort to completely isolate the prisoner population from the community, thereby enabling fascist prison authorities to carry out their evil acts in secret. Often there is no direct transportation; we are faced with exorbitant bus or cab fares which are beyond the range of the limited funds of oppressed people.

Though the problems are many; there is no obstacle we will not overcome in order to communicate with our imprisoned loved ones. We understand clearly that our brothers and sisters in prisons are constantly faced with threats, intimidation, brutal assaults by prison guards and even outright murder. We can never forget the members of the Black community who are incarcerated, for we are all prisoners of this capitalist system.

An example of the problems prisoners and families face, across the country, is the case of Mrs. Gregg, the mother of 18 year old Randolph Jennings, a member of the Black Panther Party in Winston-Salem, North Carolina, who is incarcerated in Central Prison in Raleigh (Randy is serving a 7 - 10 year sentence on phoney charges stemming from a 1971 attack upon the Black Panther Party Community Center in High Point, North Carolina). Several times Mrs. Gregg has been given a specific visiting time early in the morning. Mrs. Gregg, who lives in Winston-Salem, which is 70 miles from Central Prison, has had to catch a bus at 4:00 in the morning to get there in time to see her son. Actually, the penal institutions should provide adequate transportation so that families and friends of prisoners can be assured of having constant communications with loved ones.

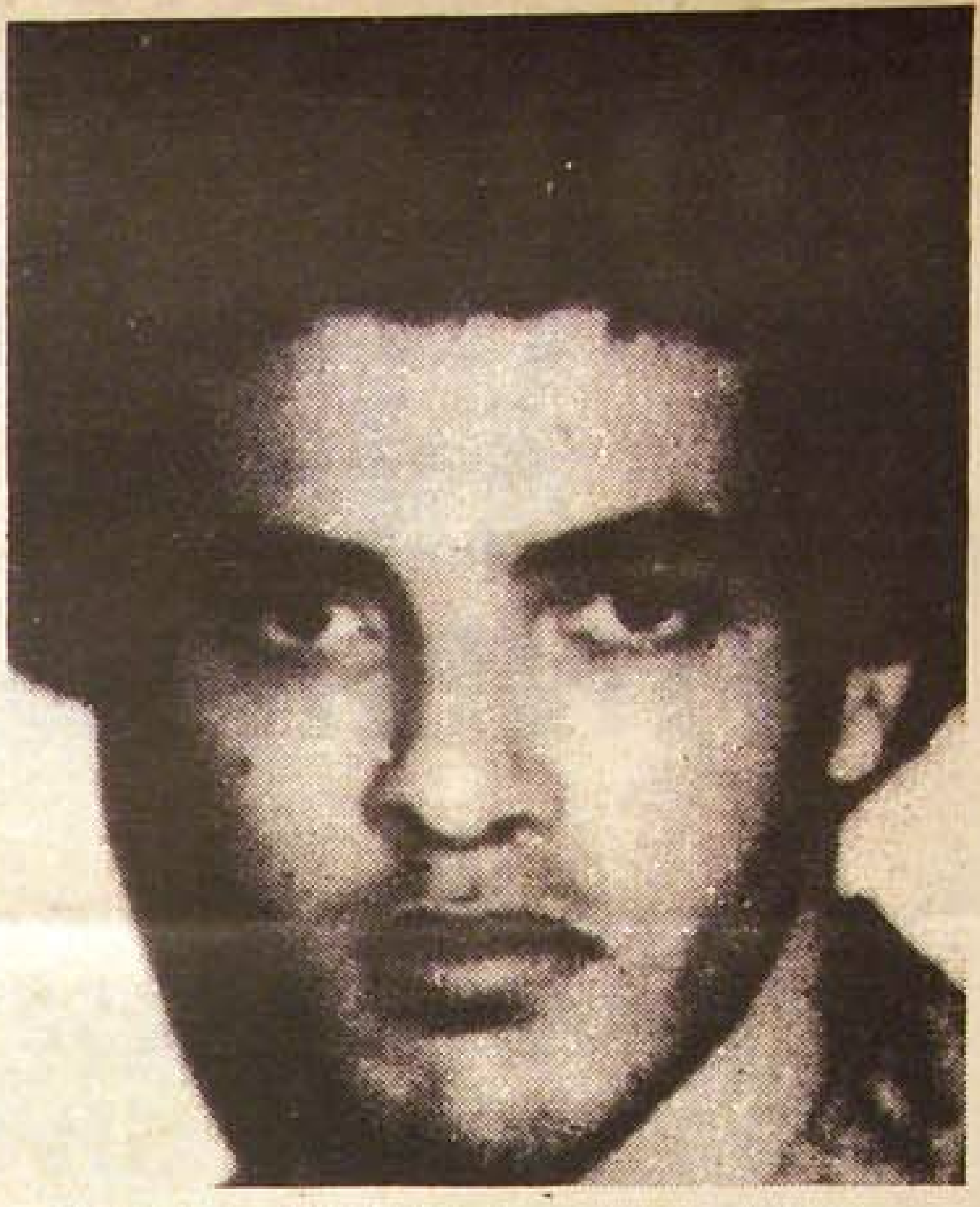
In an effort to alleviate these problems the Black Panther Party has implemented another Free Bussing to Prisons Program. The Bussing Program is a Community Survival Program which will begin Sunday, September 24th. The bus will go to Vacaville Medical Facility, which is near Sacramento, about 75 miles from Oakland, California. Vacaville is the prison where Comrade David Hilliard, Chief of Staff of the Black Panther Party is incarcerated. The bus will be departing at 8:00 a.m. from Allen Temple Church located on 85th and "A" Street in East Oakland, and returning to the Church at 4:45 p.m. Free child care will be provided at the Church, and dinner also will be served.

The Free Bussing to Prisons Program will be continuous, with another trip scheduled to Soledad Prison on October 8th. The bus will be departing from Allen Temple Church at 7:00 a.m. and returning at 7:00 p.m. Other prisons to be visited in the future will be San Quentin, Folsom, Tracy, Chino, San Luis Obispo, Tehachapi, Susanville, Jamestown, Milpitas and C.I.W. (Correctional Institution for Women in Frontero, California). There is a need for more community participation in the bussing program, from both individuals and organizations. Churches can help by allowing their buses and facilities to be used periodically for trips.

If you wish to participate in the trip to Vacaville, please call 562-2086 and leave your name, address, and phone number, or come to Central Headquarters of the Black Panther Party, 8501 East 14th Street in East Oakland to reserve a seat. Please make sure that you are on the prisoner's approved visiting list.

ALL POWER TO THE PEOPLE

TO THE FATHERLESS CHILDREN...



JOHNNY L. SPAIN: " I must love the oppressed, and from whatever condition I find myself in, fight to defend them as best I can."



The memory of Attica will never leave us.

Johnny Larry Spain, a poet, a revolutionary, an imprisoned man. He has been in the prisons of California since he was seventeen. Arrested for murder in Los Angeles and swiftly tried, he was destined for the gas chamber; and because of his youth he was "saved". After being subject to continuous threats and harassment at Soledad prison, he was transferred to San Quentin. There, after the brutal murder of Comrade George Jackson August 21, 1971, he was singled out as part of the supposed great "escape plan". He and five other Black men were charged with various crimes stemming from that day in August. Though they have had various pretrial hearings, none of them have gone to trial. While awaiting trial they must sit at San Quentin. Everyday their lives are endangered, their only comfort is in the support of the people.

Recently, Johnny Spain sent this letter to a friend. We are reprinting it here. It is in remembrance of the 40 men who died at Attica Prison in September 1971, and for all the men and women everywhere who are in cells or graves because they fought to survive American fascism.

Though the visit yesterday was brief, still with the traditional draping of us (Six) in chains and shackles...I must consider was that one aspect of our existence -- (de facto, or outright slavery?) -- of the same or near the same magnitude of fascism with which the proponents of the latter (Out-Right) used last September, at Attica, to murder over 40 human beings? Either answer one chooses reveals what is perhaps the sickest syndrome that history has afforded any people before in Man's entire history.

Six of us were chained, yet even in its worst classification I would not want to be responsible for placing degrees upon that fact and the fact that this month, September, will show hundreds of mothers, fathers, sisters, brothers and fatherless children in deep nods of sadness and mourn over their loved ones who were slaughtered at Attica under the frivoulous guise of "protecting society".

Is this the way in which society must be protected? How many people in this society feel unprotected when a human being demands his rights to life? If we concede that over 40 unarmed human beings must be moved on by a military unit, and murdered, in order to protect this society -- when in fact the prisoners of Attica were but exercising the most basic reflex/response to nature (i.e.), the right to protest another's unprincipled "privilege" of denying them their human right to life, - then we all must wonder who is protecting what kind of society? This tactic--the above--is undoubtedly one of those employed by Hitler during his rule of German fascism between the middle '30's and '40's. That was but one characteristic of it...It is not necessary to depict an array of other factual characteristics, and not for September alone. The people who had loved ones murdered at Attica by "the protectors of society" experienced September every single moment after last September, 1971--just as we here have experienced August; all year round, the righteous, the oppressed, the innocents, experience August-September in every moment of life.

There are many things concerning fascism at Attica, that directly relate to the fascism here at San Quentin Klan prison. Today, the pigs moved on me again, the "hair-cut" trick; the not-so-strange thing about the beating (aside from me being shackled and cuffed behind my back, cut by the cuffs and shackles, stepped on, temples pressed in from both sides with excessive force) is, the six pigs who initiated the "hair-cuts" only gave me a slight trim this time--as opposed to the last two ridiculous "hair-cuts" they gave us all! (The San Quentin Six

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WHY THE VIETNAMESE ARE WINNING

PART VI

THE VIETNAMESE SPRING OFFENSIVE EXPLODES ANOTHER AMERICAN MYTH



PHOTO CREDIT: LNS

The objective of the Vietnamese Spring Offensive is not to "take cities".

The following is Part VI in a series, outlining the concrete ways in which our Vietnamese Brothers and Sisters are warding off genocide, while struggling for self-determination of their homeland. This very complete report was gathered by Tom Hayden, anti-war activist, writer and one-time co-defendant of Chairman Bobby Seale of the Black Panther Party during the "Chicago Trials". We would like to thank both Tom Hayden and Ramparts Magazine (from which the article was extracted) for allowing us permission to print this valuable information.

Another American myth convenient for publicity value in the United States is that the objective of the offensive is to "take cities." This stems also from Western military theory which considers industrialized urban areas to be the central theaters in which wars are finally decided. How can the same American government which was unable to predict the coming of the offensive now be reliably expected to explain its objectives? Since the offensive began, American officials have explained to the American people that its objectives are variously to "cut the country in two," "march from An Loc to Saigon," "prepare to overthrow the government either on Ho Chi Minh's birthday, May Day, or the anniversary of Dien Bien Phu, all of which now are past" and, above all, the American people are told that the objective of the offensive is to seize the cities, because, according to Ambassador Porter, the enemy is embarassed by not being able to fly its flag over a single provincial capital.

The psychological war (psywar) aspect of this American claim is revealed by a dispatch from Washington about the coming battle of Hue, in the L.A. Times of May 24. "Officials acknowledged Tuesday that the Administration, feeling increasingly that Hue can be held, has emphasized the growing importance of the outcome." The image of cities falling was of course reinforced by the collapse of the defenses at Quang Tri. But it is important to recall that Quang Tri was not "taken" by the liberation forces. Rather, its defending army disintegrated and retreated at the moment of engagement. A revolutionary administration was then set up in the city and, we were told, thousands of people evacuated to the countryside.

The danger of fighting for cities, from a guerrilla standpoint, is evident in the fact that all such cities are bombed mercilessly by B-52 raids, and Indochina is replete with examples of hamlets, villages and cities which the airforce has bombed in order to "save." For a guerrilla force to seize and administer a heavily populated city would be quite possibly a suicidal exposure to American air power. Therefore what has happened in Quang Tri, as in the cities of North Vietnam, is that a skeletal structure of organization remains, while large numbers of people - especially the most vulnerable, children and the elderly - are being evacuated to distant areas. In fact, Quang Tri province becomes similar in many respects to provinces of North Vietnam, which have long been bombed, but in which life has gone on, agriculture has continued, even small-scale factory production has been maintained, education and public health services have been developed to a level sufficient to keep the population in a state of well being, trucks, tanks and large anti-aircraft guns have been maintained in operation despite all attempts by the airforce to obliterate them.

It is not that cities are unimportant to the offensive. In a very short period of time they may in fact become centers of political uprisings, centers of armed struggle. The point is that the American public should not be fooled by American planners' definitions of the objectives of the other side. These objectives are not the control of urban real estate, although the objectives are in a certain sense territorial - not in the sense that this or that city must be controlled, but in the sense that the territory now being wrested from Saigon control may well remain completely under PRG control from this time forward, and not go backward into the stage of "pacification" with daytime occupation by Saigon and nighttime occupation by the guerrillas. But this is a territorial concept that allows for the dispersal, evacuation and protection of hundreds of thousands of people, not a territorial perspective that involves their being grouped in concentrated population centers and exposed to American bombs.

OAKLAND - A BASE OF OPERATION !

PART IX



It can easily be seen that the Oakland Housing Authority is a slumlord that the Black and poor community must take to task.

OAKLAND HOUSING AUTHORITY: THE GIANT SLUMLORD

Among the most oppressive situations Black and poor people have been forced to live with in this society is indecent housing. Black people have been crowded into the worst 'housing' imaginable; from the rural shacks of Mississippi to the monstrous 'high rise' prisons of America's crowded and decaying cities.

We have become all too familiar with our unlivable surroundings: the lead poisoning of our children from peeling paint and plaster that racist slumlords neglect, and the piles of disease infested garbage outside our doors that the Sanitation Department refuses to collect. We have become accustomed to the rat bites, the roaches, the freezing winters and smoldering summers, the inadequate lighting, plumbing and the poor construction of the houses and buildings in which we must 'live'. All of this and still we are forced to pay high rent for housing that is not fit for human beings.

In Part IX of a continuing series of articles, Oakland - A Base of Operation!, The Black Panther Intercommunal News Service is exposing the ugly, but profitable, business of indecent housing in Oakland, California, and those who are responsible for the Oakland Black and poor community's wretched housing situation.

Perhaps the biggest slumlord in Oakland is the racist and wealthy Oakland Housing Authority, which continually robs the poor of the larger portion of our already shallow incomes and gives us in return some of the worst housing in the United States. We must examine closely the Oakland Housing Authority so that we can begin to construct methods to eliminate its underhanded practices against the Black and poor of Oakland. We want to make cooperative housing a reality, in building a base of operation.

The Oakland Housing Authority is one of the biggest money-making operations in the city. It has become a huge slumlord, controlling over 4,000 units (apartments) in the city of Oakland. With an average family of 6 living in each unit, this is equal to over 24,000 tenants paying $55 to $65 a month in rent to the Oakland Housing Authority.

The overwhelming majority of people that make up the population of the Oakland Housing Authority's (OHA) public housing complexes are referred to - in an economic sense - as 'low-income'. This term only means that the majority of OHA's tenants are Black and poor people that are barely able to pay the outrageously high rents demanded by the OHA.

The Director of OHA, Harold Davis, is a Black man. The fact that he is Black however, has little bearing on the treatment the oppressed tenants of OHA receive. Harold Davis has consistently put his personal greed above any commitment of service to the Black and poor tenants. He has only

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PART IX OAKLAND - A BASE OF OPERATION! PART IX



OAKLAND HOUSING AUTHORITY: THE GIANT SLUMLORD

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been the Director of OHA since April 24, 1972, but he has already given himself a raise in salary. Yet, the poor residents have seen no 'raise' from the deplorable living conditions they are faced with from day to day.

Because of the run down condition of the OHA complexes, the poor tenants have become increasingly more vocal in their demands for their complaints to be heard. This tenant unity prompted the reactionary OHA, 5 member Board of Commissioners, last year to pass a law which calls for the enlarging of the Board to seven members. The two new members were to have been selected from the tenants of OHA. This small concession to the residents of OHA by the Board of Commissioners has never been put into action. It seems that the racist Mayor of Oakland, John H. Redding, has refused to appoint the two tenants to the Board positions.

The Oakland Housing Authority has also employed a group of workers with the title of 'Tenant's Aides'. These OHA workers 'aid' the tenants by gaining entrance into the tenant's apartments with master keys supplied by OHA. They often invade the privacy of a family in the early morning hours, looking for 'apartment violations'.

The 'aides' are used to serve summons and eviction notices on the tenants and to write reports against them for the management. For these acts of treachery against the oppressed tenants, OHA's army of pawns are paid $464 a month.

Recently, the OHA policy of tenant intimidation and harassment led to mass eviction notices. Poor people, with no other place to go, were to be thrown out into the street. Of course, the people to whom OHA served the eviction notices are mostly welfare recipients. The OHA officials want these tenants out of their housing complexes so that they can begin to move in middle-income families. This would justify the raising of rents. The housing complexes would also be renovated into decent housing (something OHA officials will never do as long as poor people populate the apartments).

Another strategy used by the Oakland Housing Authority to get rid of low-income tenants is to complain to the Federal Government that they are going bankrupt; that they are not collecting "enough money" from poor people to operate the housing complexes. The government can then either allow the OHA to terminate the leases of the poor tenants or fund it with huge sums of money to 'prevent bankruptcy'. Either way OHA gets richer and the poor of Oakland receive nothing.

The Black and poor tenants however, are rising to meet this racist challenge to their survival. On September 12, 1972, the Housing Authority tenants went to court and were granted a temporary restraining order, which means that none of the tenants could be evicted until a decision is made by the court. There has been some question as to OHA's refusal to follow its own laws and guidelines in evicting tenants. Legally, before a tenant's lease can be terminated, OHA is supposed to provide the tenant with a hearing. If, after the hearing is granted and the tenant is unsatisfied with the outcome, he or she has a right to appear before a board composed of two OHA officials, 2 tenants, and another individual chosen by the first four. Yet, the poor residents have not even been informed of their right to these hearings by OHA.

There is nothing new in OHA's attempt to mass evict its poor tenants. This has been OHA's racist plan of action ever since it discovered that more money could be made by evicting the poor occupants and soliticing the residency of the middle-income groups. What OHA is doing now is to try to bring this plan into fruition. Rather than remove the poor residents piece' meal, the strategy is to attack them all at once.

The eviction notices that OHA serves on its Black and poor tenants are viciously constructed. Somewhere in the eviction notice there is a statement which reads that if an evicted occupant's furniture and belongings are still in the apartment when the period of time allotted for the evicted tenant to vacate expires, then the apartment would be locked and all of the tenant's belongings and furniture would be confiscated by OHA, to be sold at an auction.

Evicted tenants are usually given one week from the time the eviction notice is initially served to leave their apartments in public housing. A week's notice is not enough time for the evicted family to find new housing, but OHA does not care; their concern is for wealth, not people. The official policy of OHA is that once you are evicted from public housing, you can not move back in.

Another factor that OHA has working in its favor is the Small Claims Court of Oakland set-up. This court arbitrates any financial grievances of the tenant or OHA, up to the sum of $500. At this court, neither party (the tenant or OHA) is allowed to have a lawyer represent them. But the poor tenant is still at a disadvantage because he or she must confront an expert from OHA, one who is well versed in public housing law (by virtue of the number of times they have appeared in court in behalf of OHA). The average poor tenant usually appears at this court only once, while the OHA employee is there many times, trampling on the rights of hundreds of Black and poor tenants.

Also, the summons that is served to the tenants, ordering them to appear in Small Claims Court to contest any 'financial debt' allegedly owed to OHA, is supposed to be given to the tenants by a 'disinterested party'. The summons are served, in fact, to the tenants by OHA's lackey workers, its 'tenant's aides'.

OHA is even attempting to control the Oakland Tenants Union through stealing the money allocated to them. The Oakland Tenants Union has been allegedly funded by the Housing and Urban Development Department (HUD) of the Federal Government. The amount of money 'given' to the Oakland Tenants Union was $14,000. However, the Oakland Tenants Union has yet to see or use these funds. HUD and OHA have a game going on against the Tenants Union. The $14,000 that was supposedly going to the Union was placed in the 'care' of OHA by HUD. This means that the tenants have to petition OHA for funds that legally belong to them.

It can easily be seen that OHA is a slumlord that the Black and poor community of Oakland must take to task. Its authority must be transformed to serve people or it should be abolished. Decent housing fit for human beings is a right, it should not be set aside as a luxury for those who can 'afford' it. The people must control housing just as we must control all aspects of our lives.

ALL POWER TO THE PEOPLE



The racist and wealthy Oakland Housing Authority continually robs the poor of the larger portion of our already shallow incomes and gives us in return some of the worst housing in the United States.

A PROGRAM FOR SURVIVAL



PHOTO CREDIT: HANK LEBO

Free Breakfast Program

Provides children a free, hot breakfast every school morning.

People's Free Food Program

Provides free food to Black and other oppressed people.

Liberation Schools

Provides free educational facilities and materials to Black and other oppressed children to promote a correct view of their role in the society.

Intercommunal Youth Institute

Provides Black and other oppressed children with a scientific method of thinking and analyzing things, basic skills for living in the society and a concrete alternative to established learning institutions.

Legal Aid Educational Program

Provides full legal assistance to those involved in legal problems, as well as legal aid classes.

Free Bussing to Prisons Program

Provides free transportation to prisons for families and friends of incarcerated men and women.

Free Commissary for Prisoners Program

Provides imprisoned men and women with the funds to purchase necessary commissary items inside the prison.

David Hilliard People's Free Shoe Program

Provides free shoes to the people made at the David Hilliard Free Shoe factory and elsewhere.

People's Free Clothing Program

Provides new, stylish and quality clothing free to the people.

People's Free Medical Research Health Clinics

Provides free medical treatment and preventative medical care for the people.

People's Sickle Cell Anemia Research Foundation

Instituted to test and establish a cure for Sickle Cell Anemia, to create better educational programs around Sickle Cell Anemia and maintain an advisory committee of doctors already researching Sickle Cell Anemia.

Intercommunal News Service

Provides news and information about the Black and other oppressed communities throughout the U.S. and the world.

People's Free Ambulance Service

(Being Implemented)

Provides free, 24-hour speedy transportation to people in need of emergency medical care.

People's Free Dental Program

(Being Implemented)

Provides free dental check-ups and treatment for the people, as well as an educational program for dental hygiene and preventative dental care.

People's Free Optometry Program

(Being Implemented)

Provides free eye examinations, treatment and eye correctional equipment (glasses, etc.) for the people.

People's Free Plumbing and Maintenance Program

(Being Implemented)

Provides free plumbing and repair services to improve people's housing conditions.

Community Cooperative Housing Program

(Being Implemented)

Provides decent housing, cooperatively owned and managed by the resident families.

People's Free Furniture

(Being Implemented)

Provides free, decent furniture to improve our living standards.

People's Free Linen Program

(Being Implemented)

Provides new sheets, towels, blankets, etc. free to the people, to make daily living more healthy and comfortable.

People's Free Community Employment Program

(Being Implemented)

Provides free job-finding services to poor and oppressed people, who cannot find work.

BLACK PANTHER PARTY PROGRAM
MARCH 29, 1972 PLATFORM

WHAT WE WANT **WHAT WE BELIEVE**

1. WE WANT FREEDOM. WE WANT POWER TO DETERMINE THE DESTINY OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions which exist in our communities.

2. WE WANT FULL EMPLOYMENT FOR OUR PEOPLE.

We believe that the federal government is responsible and obligated to give every person employment or a guaranteed income. We believe that if the American businessmen will not give full employment, then the technology and means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. WE WANT AN END TO THE ROBBERY BY THE CAPITALIST OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency which will be distributed to our many communities. The American racist has taken part in the slaughter of over fifty million Black people. Therefore, we feel this is a modest demand that we make.

4. WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS.

We believe that if the landlords will not give decent housing to our Black and oppressed communities, then the housing and the land should be made into cooperatives so that the people in our communities, with government aid, can build and make decent housing for the people.

5. WE WANT EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THE PRESENT-DAY SOCIETY.

We believe in an educational system that will give to our people a knowledge of self. If you do not have knowledge of yourself and your position in the society and the world, then you will have little chance to know anything else.

6. WE WANT COMPLETELY FREE HEALTH CARE FOR ALL BLACK AND OPPRESSED PEOPLE.

We believe that the government must provide, free of charge, for the people, health facilities which will not only treat our illnesses, most of which have come about as a result of our oppression, but which will also develop preventative medical programs to guarantee our future survival. We believe that mass health education and research programs must be developed to give all Black and oppressed people access to advanced scientific and medical information, so we may provide ourselves with proper medical attention and care.

7. WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE, OTHER PEOPLE OF COLOR, ALL OPPRESSED PEOPLE INSIDE THE UNITED STATES.

We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against Black people, other people of color and poor people inside the United States. We believe it is our right, therefore, to defend ourselves against such armed forces, and that all Black and oppressed people should be armed for self-defense of our homes and communities against these fascist police forces.

8. WE WANT AN IMMEDIATE END TO ALL WARS OF AGGRESSION.

We believe that the various conflicts which exist around the world stem directly from the aggressive desires of the U.S. ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the U.S. government or its lackeys do not cease these aggressive wars that it is the right of the people to defend themselves by any means necessary against their aggressors.

9. WE WANT FREEDOM FOR ALL BLACK AND POOR OPPRESSED PEOPLE NOW HELD IN U.S. FEDERAL, STATE, COUNTY, CITY AND MILITARY PRISONS AND JAILS. WE WANT TRIALS BY A JURY OF PEERS FOR ALL PERSONS CHARGED WITH SO-CALLED CRIMES UNDER THE LAWS OF THIS COUNTRY.

We believe that the many Black and poor oppressed people now held in U.S. prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women inprisoned inside the United States or by the U.S. military are the victims of oppressive conditions which are the real cause of their imprisonment. We believe that when persons are brought to trial that they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trials.

10. WE WANT LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, PEACE AND PEOPLE'S COMMUNITY CONTROL OF MODERN TECHNOLOGY.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

BOYCOTT LETTUCE

CONTINUED FROM PAGE 2

was completed and then returned by truck to Mexico. The Bracero program was so successful, so popular among those growers who reaped tremendous profits, that after the war, they lobbied in Washington for an extension, which was dutifully granted. In fact, the Bracero program lasted until 1964. All of the hard agricultural field work was done by Spanish-speaking migrant workers.

As far as health care is concerned, the migrant workers suffer outrageously. The average life expectancy for the Mexican-American farmworker is 49 years compared with 70 years for the average (white) American. While the average health care expenditure for each migrant farmworker is less than $8.00, that same figure for the total population is a little more than $200.00 per person. The statistics speak for themselves: the migrant farmworkers infant mortality rate is 125% higher than the national rate; the maternal mortality rate is 125% higher than the national rate; the death rate from influenza and pneumonia is 200% higher; the death rate from tuberculosis and other infectious diseases is 260% higher; and the death rate from accidents (for which the family receives no compensation) is 300% higher than the national average. (These figures include the death rates of children hired to work as farm laborers).

Not only do Mexican-American farmworkers suffer from the 'normal' fatal diseases, they also suffer from "la muerte andando" (the walking death), pesticide poisoning. Pesticides are chemical dusts and sprays used on crops to kill insects and other pests. The two types of pesticides most commonly used by the growers include DDT (recently outlawed throughout the world as harmful to humans) and certain types of nerve gases, developed by the Nazi's during World War II. Another particularly loathsome pesticide used by the growers is 2, 4-D, a herbicide manufactured by Dow Chemical Company. Although this pesticide causes birth defects in test animals and is so dangerous that the U.S. Army "claims" to have banned its use in Vietnam, it is presently one of the most common sprays used in U.S. lettuce fields. The use of toxic chemicals and



PHOTO CREDIT: LNS

The statistics speak for themselves: the migrant farmworkers infant mortality rate is 125% higher than the national rate.

sprays, in the very fields in which the farmworkers toil has resulted in "la muerte andando", which claims a minimum of 1,000 deaths and over 90,000 injuries each year. These are the conditions which form the backdrop for the drama of the 1960's.

Led by Cesar Chavez and the United Farmworkers Organizing Committee, the Mexican-American migrant farmworkers began their movement for dignity and decent wages. It was and continues to be a demand for self-determination and self-respect from the racist growers. The beginnings of this movement was the famous grape strike and grape boycott which originated in Delano Valley, in Central California. For the first time in the history of migrant and seasonal farmworkers, the drive began to unionize; for them, historically, this was a 'forbidden' concept.

In 1935, the growers successfully opposed the inclusion of farmworkers in the original National Labor Relations Act. Thus, excluded from the "rights" of industrial and factory workers, farmworkers have no "legal" means of collective bargaining, no "legal" means to prevent "scab" labor from strike-breaking and subverting the cause. When the Delano grape strike began, the Mexican - American farmworkers faced not only the normal problems experienced by striking workers, they faced the additional problem of "scab" labor, over which they could have no control. While the growers had a certain amount of success in breaking the actual strike, the boycott against grapes grew. "Boycott grapes" became a nationwide slogan and eventually, in 1970, the growers submitted to the demands of the workers and the UFW union.

Shortly before the end of the grape strike, lettuce growers signed so-

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called "sweetheart back-door agreements" with the Teamsters union. The lettuce - workers, Mexican-Americans, demanded to be represented by the UFW. They were in no way represented in this illicit pact. The protest heightened and on August 24, 1970, 7,000 migrant farmworkers went out on strike against the lettuce growers in Salinas and Santa Maria Valleys in Northern California.

This time the growers began from the start to mobilize their forces against the strike. During the grape strike they had consistently underestimated the power of the farmworkers. The American Farm Bureau Federation, a 4 billion dollar industry, and the Free Marketing Council, a newly formed lettuce growers organization, set into motion vast amounts of propaganda and money to subvert the farmworkers just demands. They used money to pressure both the courts and the state governments, propaganda to spread lies of "violence and intimidation" to undermine popular support for the boycott.

In September 1970, Judge Anthony Brazil outlawed all UFW strike activity in Salinas county. In October, 1970, Judge Gordon Campbell ordered the UFW to stop all boycott activity and in early December, 1970, he ordered the arrest and jailing of Cesar Chavez until Chavez called off the boycott (It should be noted that this is the same Judge Campbell who was the first presiding judge in the case of the Soledad Brothers, one of whom was Comrade George Jackson, who was brutally murdered in August, 1971 at San Quentin. Campbell withdrew from the case when he could not deny the defense accusation of his blatant expression of racial prejudice). While the California Supreme Court voided Judge Campbell's racist injunction, the pressure of growers had not reached its peak.

In the early part of 1972 the Arizona legislature, representing the interests of the seond largest lettuce producers in the country (California is first), passed legislation which virtually stops migrant and seasonal farmworkers from any degree of self-determination and control over their lives. Secondary boycotts, (actions against firms which sell or distribute non-union products) are completely banned, while primary boycotts are severely restricted. The migrant worker's right to vote for the union of their choice is restricted just as is the right to strike. Under this law, if farmworkers strike, the grower need only petition the court with an affidavit showing that he would suffer $5,000 crop damages and he would then win a automatic 10-day injunction. The racism inherent in this law is so strong, that one Arizona lawmaker stated in floor debate that, "We all know this bill is directed against the farmworkers' movement." In fact, when the bill was signed into law the governor of Arizona refused to meet with the farmworkers, calling them, "non-existent people." In California, Ronald Reagan and the California State legislature are taking this Arizona law one step further.

On November 7, 1972, the people of California will vote on Proposition 22, the degrading and dehumanizing California Agricultural Labor Relations Initiative. If the Arizona law stripped the Mexican-American farmworkers of their rights, Proposition 22 puts the shackles on and makes the slavery complete. Under Proposition 22, secondary boycotts are illegal. This proposal also makes illegal "publicity directed against any trademark, trade name of generic (species) nature" of agricultural products. Since lettuce is a generic (or plant)name, to say "Boycott lettuce" is a crime punishable by one

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HIS BLOOD WAS PRICELESS

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160/140 and his red blood cell count was narrowed to a slim 1,000. The next morning he died; he and his family would not have to suffer such pain any longer.

We are asking that Kenneth Howard's death not be forgotten. He was not killed by the police, he did not suffer from imprisonment, nor was he subjected to the typical frustrations of poverty. Kenneth Howard was tormented by a disease which is the result of America's refusal to resolve its most evident problems. But neither he nor his family were well-known, he was just Kenneth, a Black youth who lived in Oakland.

Kenneth used over 71 units (pints) of blood at the end of his life. Each of those units must be replaced. If they are not, Kenneth's mother will have to pay $37.50 for each unit he used ($25 per unit; $12.50 for processing). If you live in the Oakland area and can donate blood you may go to Alameda - Contra Costa County Blood Bank at 1230 Claremont Street in Oakland, California (Phone: 654-2924). If you do not live in California, you may still donate a unit of blood from any point in the United States by giving it in Kenneth's name. It will then be transferred here and credited to Mrs. Howard's bill. To insure that all the units of blood are replaced, Mrs. Howard has asked that receipts that are given to the person donating blood be sent to her: c/o George Jackson People's Free Health Clinic, 3236 Adeline Street, Berkeley, California (Phone: 653-2534), or they can be sent to her church, The Community Reformed Church, 457 Capistrano Drive in Oakland, California. The Blood Bank is allowing her 1 month to replace the blood, after that they will bill her for the entire 71 units of blood.

Leukemia is not specific to any group of people. It is a disease which could attack any one of us. We hope you will spend a little of your time to give a unit of your blood to replace the units Kenneth Howard had been given, and thereby spare the Howard family more grief added to their irreplacable loss.

ALL POWER TO THE PEOPLE

TO THE FATHERLESS CHILDREN...



PHOTO CREDIT: LNS

"The fatherless children of Attica, the living victims, they can read hurt in the faces of those who suffer."

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received "hair-cuts" which left bald patches and in places their scalps were cut and bleeding). This is an extremely minor fact--for the simple reason the move was just to demonstrate their omnipotent fascist hand. It was another attempt to break us all. The "hair-cuts" they can administer everyday as far as I'm concerned, but they'll never, never break me! To that I say never mind. My concern is presently centered around Attica and the Attica world. I know that if I am subjected to persecution after a year has passed since the State of California framed me, and the other 5 brothers, in an attempt at concealing the political assassination of Comrade George by "the protectors of society", then it is only too obvious that the State of New York is fully at variance with any type of humane enactments in their attempt at concealing over 40 government-ordered political murders! I will not wonder here, I know the Comrades at Attica (Attiklan) Prison are being subjected to similar--if not worse--treatment by the pigs there. With the struggle to go on, I say, never mind that either...

What is being done to make mothers, fathers, sisters, brothers and fatherless children conscious of what took place -- and most importantly, what is to be done? Perhaps it is all too clear to sustain conceivability as to what took place, but what is to be done is an altogether different question in its essence; its answer--whatever it be--infers an action of some sort must be taken. Not an isolated emotional act, but an all encompassing and progressive action. Circumstances disallow me the opportunity to render accessible my specific thoughts and the extension of my thoughts--action of the progressive nature. But no circumstances can restrict my love for the comrades who were murdered, for the ones who still suffer, and to the mothers, fathers, sisters, brothers and fatherless children who are now without an answer--or at least without the complete answer.

My love. How inconsequential that may seem, yet, within it there is my commitment to exhaust the forces which cause us the Augusts and Septembers of our every second in this wretched existence in Ameriklan fascism, and that cause is itself Ameriklan fascism. Someone once said "the little children can't read". Well, that person was extremely out of tune with Attica. Let one of the fatherless children take a good look at their mother or other older relatives. The fatherless children of Attica, the living victims, they can read hurt in the faces of those who suffer. I must love the oppressed, and from whatever condition I find myself in, fight to defend them as best I can.

In closing, I want you to recollect the words of Comrade Che Guevara: "Once again young blood has been spilled on the American soil in the struggle for liberation. Another battle has been lost. Let us take time out to cry over our fallen comrades while we continue to sharpen our machetes. From this unfortunate yet valuable experience let us adopt the firm resolution not to repeat mistakes and to avenge each and everyone of our beloved dead by attaining liberation..." Che.

Long live the revolutionary fervor of the righteous!

Venceremos!

Johnny L. Spain
September 7, 1972
San Quentin Prison

BOYCOTT LETTUCE

CONTINUED FROM PAGE 11

year in jail and $5,000 fine. In case of a strike or a boycott or even the "threat" of a strike or boycott, the grower can get a 60-day restraining order to allow for "conciliation." This effectively eliminates strikes at harvest time, which is when most seasonal workers are on the job. The initiative also eliminates the majority of farmworkers from voting for the union of their choice. Unless the farm laborer worked for an agricultural employer for 100 days out of a year; if the workers voted in the same area within the last 12 months, then they cannot vote. This disqualified over 75% of the Mexican-American farmworkers.

Proposition 22 makes collective barbaining impossible (In assigning the methods of growing, harvesting and handling crops as "management rights", Proposition 22 subjects the workers to other health hazards). In all, Proposition 22 contains 121 lines of unfair labor practices and unlawful acts for which the union or the farmworker can be jailed, yet only 36 lines restrict the growers, none of which would make him "criminal" or a candidate for imprisonment.

Recently, a move has begun to have Proposition 22 removed from the ballot. The Secretary of State for California has disclosed that the growers original petition contains 63,000 instances of either fradulent representation to people who signed it or outright forgeries. If these 63,000 are invalid this verifies that the initiative must be removed since the number of valid signatures would be below the minimum requirement. While thousands of workers stand in support, a few, racist growers with "blood" money enough to buy off the courts and the legislature would have the farmworkers reduced to slaves. Poor and oppressed people must give their support for this struggle for human rights, dignity and justice. In the face of the repressive forces of the U.S. Empire, we can repeat these words, the meaning of which is universal:

"We are suffering. We have suffered, and we are not afraid to suffer in order to win our cause. We have suffered unnumbered ills and crimes in the name of the law of the land. Our men, women and children have suffered not only the basic brutality of stoop labor, and the most obvious injustices of the system; they have also suffered the desperation of knowing that the system caters to the greed of callous men and not to our needs. Now we will suffer for the purpose of ending the poverty, the misery and the injustice, with the hope that our children will not be exploited as we have been. They have imposed hungers on us, and now we hunger for justice. We draw strength from the very despair in which we have been forced to live. WE SHALL ENDURE."

VOTE "NO" ON PROPOSITION 22

ALL POWER TO THE PEOPLE



PEOPLE'S PETITION

FOR IMMEDIATE PAROLE OF BROTHER DAVID HILLIARD FROM THE CALIFORNIA PRISON SYSTEM OR AN APPEAL BAIL BOND WITH A RETRIAL JURY OF HIS PEER-GROUP.

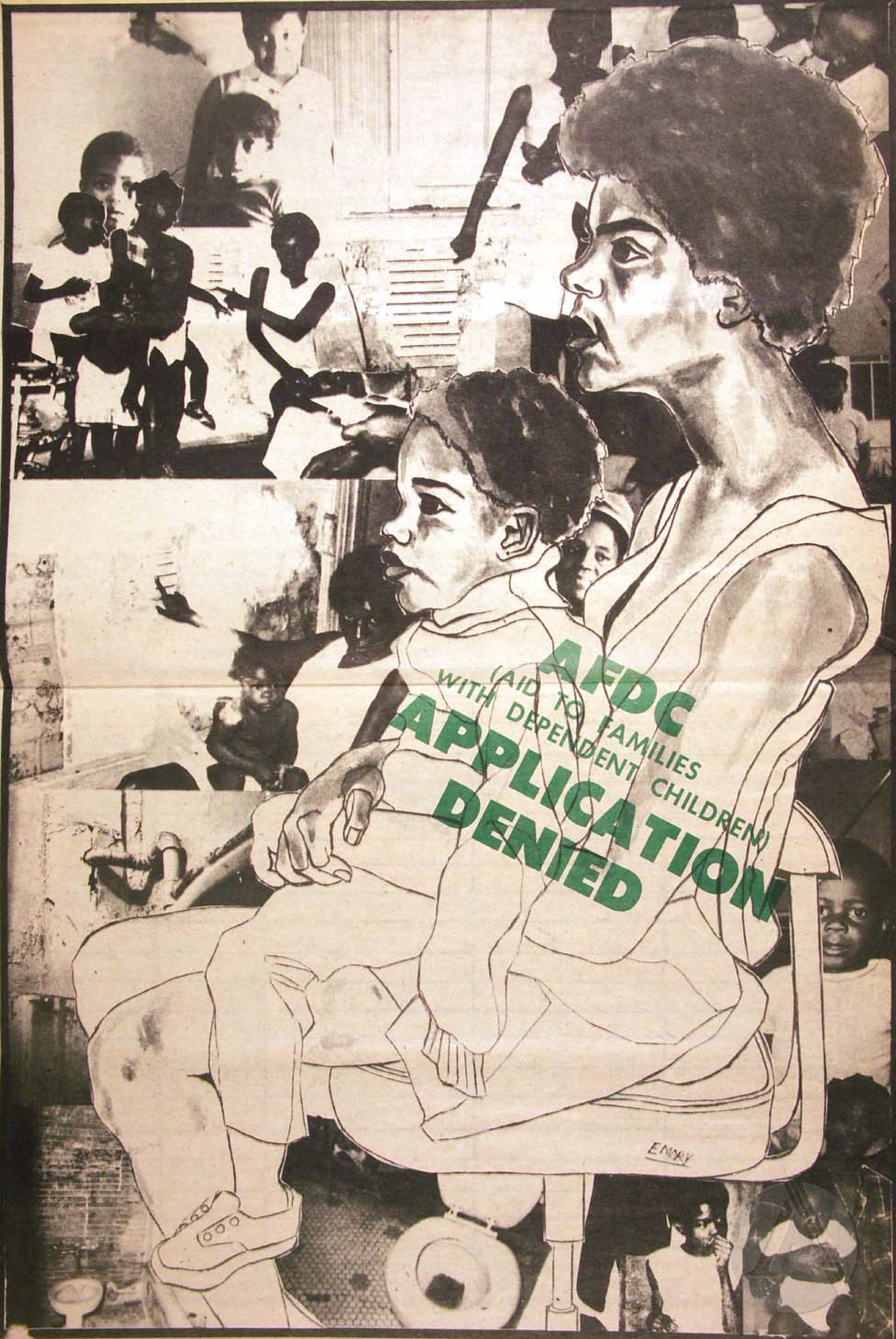
WE THE PEOPLE, RESIDENTS OF THE WORLD COMMUNITY, IN THE SPIRIT OF REVOLUTIONARY INTERCOMMUNALISM, DO HEREBY REDRESS OUR GRIEVANCE AND PETITION THE COURTS OF AMERICA AND THE CALIFORNIA STATE GOVERNMENT AND PAROLE BOARD: THAT DAVID HILLIARD BE RELEASED FROM HIS PRISON INCARCERATION IN THE CALIFORNIA PENAL SYSTEM TO THE PEOPLE OF OUR COMMUNITIES ON PAROLE OR AN APPEAL BAIL BOND.

BROTHER DAVID HILLIARD, POLITICAL PRISONER AND CHIEF OF STAFF OF THE BLACK PANTHER PARTY, WAS IN FACT WRONGFULLY CONVICTED ON FALSE CHARGES BY A PREDOMINATELY WHITE RACIST JURY, AS ALL MEMBERS OF THE OAKLAND BLACK COMMUNITY WERE SYSTEMATICALLY ELIMINATED FROM THE JURY SELECTION PROCESS IN HIS TRIAL.

IN LIGHT OF THESE FACTS, WE THE UNDERSIGNED, THEREFORE PETITION THAT DAVID HILLIARD BE GRANTED HIS HUMAN AND CONSTITUTIONAL RIGHTS, THAT IS, PAROLE FROM PRISON OR AN APPEAL BAIL BOND BY THE AMERICAN COURTS PENDING APPEAL OF HIS CASE BEFORE HIGHER COURTS, AND THAT HIS RETRIAL JURY BE OF HIS PEERS, A TRUE REPRESENTATION OF A CROSS SECTION OF THE COMMUNITY.

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RETURN ALL PETITIONS TO BLACK PANTHER PARTY CENTRAL HEADQUARTERS
8501 EAST 14th STREET OAKLAND, CALIFORNIA 94621


AFDC
(AID TO FAMILIES
WITH DEPENDENT CHILDREN)
APPLICATION
DENIED
EMORY